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DISSERTATION

UPON THE

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ORIGIN and STRUCTURE

OF THE

LATIN TONGUE.

Containing a Rational and Compendious Method
of learning *L A T I N*:

T A K E N F R O M

The Powers of the *SERVILE* Letters,
The Uses of the *Greek DIGAMMA*,

A N D

The *CAUSES* of the *LATIN TONGUE*.

*Grammatices est scire confusioem de ipsis viginti qua-
tuor literis.* Simpl. in Phys. l. i.

*Grammatica in linguâ Latinorum tracta est a Græco
et Hebræo.* ROGERI BACON, op. maj.

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Chaplain to his late Royal Highness *FREDERICK
Prince of Wales.*

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DISSEMINATION

OF THE

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AFRICAN

POPULATION

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WEST INDIES

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T O T H E
R E A D E R.

SOME time after the *Dissertations upon the* ORIGIN, &c. of *Languages*, and the ORIGINAL powers of *letters*, &c. were sent to the press, I considered, if an easier method of acquiring the *Latin* tongue could be invented, it would be of general service.

For then the *Roman* authors might be admitted to share in the hours of reading, bestowed of late only upon the *French*: and perhaps the masculine language of old *Rome* may be thought to sound as graceful from the lips of a brave and free people, as the enervated speech of a modern nation among whom, though bravery remains, freedom is lost.

The Commentaries of *Julius Cæsar*, written by himself, may perhaps be found to be as elegant, as interesting and useful, as the memoirs of any anonymous *French* Officer; *Cicero* to be as able an orator as any advocate of the parliament of *Paris*; and *Virgil* and *Horace* as fine poets as any of the flattering monotonists of *Louis le Grand*.

No favorite tale of fairy beings can excel the loves of *Cupid* and *Psyche*, in *Apuleius*; whence every thing of that sort took it's rise. Nor are the *French*, how justly so ever celebrated for romance, to be named with the *Greeks* who were the fathers of that species of writing.

The most applauded tragedies in *French* are copied from the *Greek*, as are likewise some, the most entertaining pieces of their comic drama from the same origin.

I say not this to depreciate the wit or learning of *France*; or in contempt of a people who have made themselves but too formidable; or against the learning a language, that is, I am sorry to say, become almost the language of the world: but life is long enough for the acquisition of more languages than one, and the business of life certainly stands in need of all the wisdom comprised in all.

When the learned languages, as they are justly called, for all science came from *Greece*, and the best books in every science have been wrote in *Greek* or *Latin*; when these languages were most cultivated in this country, the inhabitants were most virtuous and brave as well as sensible and obedient to the Laws. Such was the state of *England* in the Reign of queen *Elizabeth*; when
the

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the throne, the court, the kingdom, was the residence of learning, religion, virtue, valour, and every other characteristic of a wise, great and happy People.

I know it is often said, that men of parts have no occasion for learning: but I have never heard that nature was altogether as vigorous in her productions without the help of culture as with it: and perhaps the most forward and luxuriant genius that ever existed would have derived new advantages from a superior Education.

Nam doctrina vim infitam promovet. HOR.

But besides the general use of knowlege in the general improvement of men, the *Latin* is of singular use to every man that thinks of acquiring any one of the sciences.

The *Latin* is the key of science: there is no admission into the apartments of philosophy without it. Translations there are indeed, and I think too many of late, as they may perhaps have prevented some, whose business it is to understand *Latin*, from reading the original. But every useful book in every useful science is not as yet translated, and who would not prefer, *E fonte plenum capere haustum*, the original, to a faint, imperfect, lame Copy.

It is the difficulty of subduing a language, which like *Troy* is not to be won under a ten years'

years' siege, that frightens men from attempting what is invincible to men; for boys become men before they are scholars, and men have more to do with things than words.

It is not so in living tongues, they are soon acquired by conversation and reading: and the dead languages, as they are called, might in like manner be revived, and brought into use with as much ease in as little time. For if the structure of the regular verbs and nouns are known, a skilful person, reading and speaking a language, and breaking and reducing every compounded and inflected word into parts, and explaining the causes and reasons of each alteration, will in very few weeks communicate a great degree of knowledge in any ancient as well as modern language.

The famous *Roger Bacon* was so convinced that grammar was attainable in a few days, that he intreated *Clement* the fourth, for whose use he wrote his *opus majus*, to give his *papal* sanction and authority to a method he had contrived of teaching the learned languages in that time. What this method was, to the unhappiness of mankind, we do not know. But in a letter to that Pope *de laude sacræ scripturæ*, preserved among the MSS. in the library at *Lambeth*, Cap. 25, he has these remarkable words: *Certum est mihi,*
quod

quod infra tres dies, ego quemcunque diligentem et confidentem docerem, *Hebræum* ut sciret legere et intelligere quicquid sancti dicunt et sapientes antiqui in expositione sacri textus, et quicquid pertinent ad illius textus correctionem et expositionem; si vellet se excitare secundum doctrinam datam. Et per tres dies sciret de *Græco* iterum; ut non solum sciret legere et intelligere quicquid pertinet ad Theologiam, sed ad Philosophiam, et ad Latinam Linguam. Idem ferè de linguâ Arabicâ in initio capituli 31.

Another man, not worthy to be named with Roger Bacon, the abbot Trithemius, who set up for a sort of conjurer, pretended to communicate the art of writing good *Latin* in an instant. But that was a trick or quibble, not deserving the reader's notice. For he had in three or four columns a collection of *Latin* words, and by taking any one Word out of each Column and putting them together formed a *Latin* sentence; the scholar only transcribed any three of these words, and this was his receipt to make *Latin*.

When I published the first edition of the letters upon the *Hebrew* language, having some remarks, that I thought were curious, or at least uncommon, upon the *Greek*, I promised some time or other to publish an introduction to that language, but never

never intended to write a *Latin* grammar, untill apprehension and concern for the decay of that tongue and of all literature with it, made me try at first, for my own satisfaction, whether, by distinguishing the letters of the *Roman* alphabet into radical and servile, all the properties of the *Latin* might not be reduced to the changes of the servile letters; and then, the powers of these letters being known and distinctly explained, the grammar would be comprised in a few notes upon the alphabet. The event answered my expectation, and this trial is the first form or method of grammar contained in the first thirteen articles.

If the powers of the *Greek digamma*, the rational and easy account of the many alterations it makes, the intimate relation and dependence of the *Latin* upon the *Greek*, and the other causes of the *Latin* tongue are considered, they will naturally lead to another view of this language, by tracing it step after step to shew how it is built of materials brought from *Greece* artificially blended together, and this is the second method of grammar contained in article XIV.

The variation of nouns in both the sister languages of *Greece* and *Rome* are made of the several parts of the *Greek* article (*ὅς*). The cases of *ὅς* are added

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ix

added to the nouns in the *Greek* declensions to make them agree with the cases of the *præposit* article δ , *hic*, *he* or *this*; which in *Greek* most commonly, in *Latin* often, precedes the noun.

I am obliged to my very learned and judicious friend Dr. *Thomas Sharp* for the following most ingenious account of the origin of the *Greek* and *Roman* articles, &c. “ The *Hebrews* used η (*e*) prefixed & אֶת (*at*) preceding their nouns, and frequently both of them together in the sense of *græcorum*, and *hic* and *ipse* of the *Romans*. And what should forbid η , though it be only a vowel in other positions, to be a vowel aspirate in this situation, or to be an asperate in the *Greek* though it should not be an aspirate in *Hebrew*? which may account for the aspirates δ , δ , *hic*. And as we have the pronouns הוא masculine היא feminine; so in *Greek* δ , η ; and *hi-* and *he-* and *ho-* towards the formation of the *Latin*. For as to the final -*c* in *hi-c*, *hæ-c*, *ho-c*, throughout the singular number it seems to be no more than an abbreviation of *ecce*, to shew it to be a demonstrative article; which is sometimes more fully uttered as in *ho-cce*, *han-cce*, and even in the plural *hos-ce*, *has-ce*, *his-ce*. Thus we find *name* abbreviated, *tune* and *ain*. And sometimes both these abbreviations occur together

b

as

as *Hi-cine*. And as the demonstrative article *hic* might have been at first wrote *hi-ec*, *ha-ec*, *ho-ec*, inclusive of the *ec-* of *ecce*, so the other syllable of *ecce*, viz. *-ce* might be united to the article *is*, *ea*, *id*, answering to δ , η , θ , and from *ce-is*, *ce-a*, *ce-id*, or *quis*, *quæ*, *quid*; and so also *qui*, *quæ*, *quod*, &c. in which tho' *-ce* is changed into *q*, yet it remains in *cujus* and *cui*. But if הוא , היא is the original of δ , η , the neuter may be taken from את read from left to right $\tau\theta$, which ת (*t*) is carried through all the other cases, in all the other genders of the same article, $\tau\theta$, $\tau\eta\varsigma$, $\tau\theta$, &c. for $\tau\theta$ neuter, when used to express any thing emphatically, is in sense the very את of the *Hebrews*. The pronouns *ego* and *tu* are *Greek*, and so is the particle *-met*, which is so often joined with them; *Ego-met*, *Ipse-met*, my very, his very, self; so in the accusative *me-met* and *se-met*, &c. Our grammarians and lexicographers only tell us, that *met* is *syllabica adjectio*, but I take to be the *Greek* $\mu\epsilon\tau\alpha$ for this reason, *tute* you yourself, is equivalent to *tu cum te*, *se se* to *se cum se*, &c. *Ego-met* therefore is $\epsilon\gamma\omega\ \mu\epsilon\tau' \epsilon\mu\epsilon$, dropping the last word, unless it be occasionally transposed, as *tu-te-met*, which is equivalent to $\sigma\upsilon\ \mu\epsilon\tau\alpha\ \sigma\upsilon$.

Ille is from אלה . The plural of *ego* in *Latin* (*nos*) is taken from the *Greek* dual $\nu\omega\iota$, or rather both

both of them from the *Hebrew* adjunct נוּ *no*, *nos*, *nous*, *us* or *we*. The plural of εγω in *Greek* is ημεις, by a small variation of which the first person plural of verbs in the active voice is made to end in *-mus*. Whether the second person plural of verbs, -τε in *Greek* and *-tis* in *Latin*, answering to *tu* or *te*, may be derived from אתה, *tu*, *thou*, or whether the final *t* in the third person of verbs is from το in *Greek*, *id* (*it*) in *Latin*, I shall leave the reader to determine. But if the *Greek* το is from את, I may venture to add, that the imperative *-to* is from the same origin; for commands imply a sort of demonstration: and את also signifying *ad*, *at* or *to*, the *English to* cannot perhaps so well be deduced from any other word.

The verbs in *Latin* are all formed from the assisting verb *sum*, which forms its own perfect times from itself with the *Greek* *fu-* (εφύ *fuit*) or the old *Latin* verb *fuo*, yet retained in *Plautus*, and of the same signification with *sum*, taken from the *Greek* φυν; and this *fuo* is now so conjugated with *sum* as to make but one irregular verb: just as *fero* is conjugated with another antiquated word *tulo*, which is the *Hebrew* *tul* (טול). The perfect tenses of *tulo* are yet retained *tuli*, &c. and *tollo* to take away, with another derivative of *tulo*, *viz.*

justuli; and *fio*, with *facior*, viz. in the perfects *factus sum*, &c. And in the Greek *γενω* hath its future from *ειω* and its perfects from *εγενω*. The supines and participle future of *fero* are taken from *lato*, another obsolete word of the same sense: and if *fur*, as some think, is to be derived from *fero*, *latro* may with equal reason be derived from *lato*.

From the persons of *sum* I am, *es* thou art, *est* he is, *sumus* we are, *estis* ye are, *sunt* they are, which are the same in the Greek *ειμ', εις, ες': εσμεν, εσε, εστ' vel εστι* doric *pro εισι*, the termination of the different persons of every verb in every time are distinguished; only sometimes the first person ends with *o* from *eg-o* I, instead of *m* from *sum* I am: *-m* is the termination of the subjunctive mode in every verb in the active voice, as well as of the assisting verb. The imperative ends in *-to*, *-tote*, *-nto*: the futures in *-o*, except of two forms only in *-am*: the imperfect in *-am* in the indicative, in *-em* in the subjunctive. The perfect times or tenses of all verbs in the active voice are the same as those of the assisting verb, only as this has the Greek *fu-*, they have also a fixed part that does not vary. The plusquamperfect and the future perfect times of the verb *sum* are made by prefixing *fu-* to the imperfect

and

and the first future, *fu-eram*, *fu-issē*, *fu-ero*; the infinitive from the present, *fu-isse*, the subjunctive of the perfect from the same mode in the present, *fu-er-im*. B or V, when it is not radical is the *Greek digamma*; *amaBam*, *amaBo*, *amaVi*; *paVo*; *boVis*; *tiBi*, *noBis*, &c. The passive voice of verbs is easily formed from the active, by adding *r* to *o* or changing *m* into *r* for the first person; inserting *r* before *-is* or changing *is* into *-re* for the second person in the singular, and adding *-ur* for the third person in both numbers; but the second person plural changes *-tis* into *-mini*, from the first person plural of the *Greek* *-men*; whence the *Greek* participle *-menos*, in the plural *-menoi*.

Hence it follows that the auxiliary verb should be learned before, or rather with, but not after other verbs. For the best way of attaining a thorough knowledge of any thing is to see how it is made; and when we know the real causes of things, it is more natural to range effects under causes and to learn them in that order, than to detach them from one another as if they had no cause or ground of production. There is no change without a reason, and the structure and contrivance of language is not less beautiful than it is amazing.

After

After all, to remove as many difficulties as I could out of the way of him who should please to make use of this method of learning *Latin*, I have in the last Article subjoined the *Paradigmata* of nouns and verbs, in such manner as will I think serve best the purpose of *examples*. This may be called the third and last form of grammar communicated in these papers.

These several methods will serve to illustrate one another, and all together yield more assistance to the learner than he could derive from any one of them alone. And as the same things must necessarily occur over and over again the Reader will soon find the advantage of these repetitions from the effects they will naturally have upon his memory.

If any person has neglected this language and forgot his grammar, it will not be very difficult for him in this way to recover it again: if any person is desirous of attaining it, who had never attempted it before, let him not think it too late to begin, though he may be too old for a School, and he will find it may be acquired in much less time than is generally imagined. But then he should sometimes associate with men who will assist him in speaking *Latin*: he should break through that shyness, so peculiarly *English*, which

which prevents us from attempting to speak a language we do not perfectly understand, tho' it does not prevent us from treating the attempts of other men with great rudeness and loud laughter. Should he meet with such treatment as this let him despise it, and not be frightened from his endeavours to speak *Latin*, for fear of mistakes, which few perhaps can entirely avoid in the use of their own language: let him not think tho' boys are absurdly punished at school for it, that he is liable to an action of assault and battery for breaking *Priscian's* head, when he attempts to speak *Latin*.

The books he should constantly use are *Cæsar's* Commentaries for a most correct stile of writing, *Cicero's* epistles for letter-writing, and *Terence* and *Plautus* for conversation.

Now, whether this method is, or is not admitted into schools, I think without giving any reasonable ground of offence to men whose characters I greatly respect, and whose utility to the public in the care of a rising world I sincerely acknowledge, I may wish at least that the causes of the *Latin* tongue were explained to youth, and reasons given them for all they are obliged to remember; for the reasons of things make a deeper impression
upon

upon memory than the jingle of verse, and when things are well understood, they are easily remembered. I should also think it would be of great service to examine youth upon the powers of the *servile letters*, for if they can readily account for all the changes made in the *Latin* tongue by every servile letter, they must have a perfect knowlege of grammar.

But I entirely submit this opinion and this performance to all reasonable judges and to future experience.





A

DISSERTATION

UPON THE

ORIGIN and STRUCTURE

OF THE

LATIN TONGUE.

I.



HE *Latin* is derived for the most part from the *Greek*, as the *Greek* is from the oriental languages, and those from the first language of men.

II.

Words perhaps had their origin from the natural notes of animals and other sounds. At first these words were uninflected; afterwards, to distinguish the different circumstances of every object, person, attribute and action, particular sounds were invented; such are the particles, pronouns and substantive or assisting verbs; which are therefore short and irregular in every

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language; some of these being constantly repeated with the primitive and till then unvaried words, habitually became a part of them, and occasioned the flexions which now constitute the progressions of nouns and verbs. And such a thorough knowlege of these flexions must be acquired, as may enable the scholar to have them always at command, that he may not resemble the lawyers and physicians of former times, who cut off all the terminations in order to conceal their ignorance of the language which their craft led them to make use of; and then, having furnished himself with a copious collection of the most usual words from a good vocabulary, he should begin to read and to speak; for the particularities, the syntaxis and idioms, as they are called, of languages, are better learned from experience in the use of books, than by rules.

III.

Some letters are more permanent than others, and rarely alter in the same language, though every letter of the alphabet is liable to change, as words pass over distant times and places from one people to another: such letters as keep their place under all the inflexions of a noun or verb, may be called *radical*. Other letters are mutable and subservient to all the purposes of inflexion, and therefore may be called *servile*: although all the letters may be in some word or other *radical* or permanent, yet only the following letters are ever used as *serviles* in the *Latin* tongue. 1. The vowels, for they being formed by an opening of the mouth, when the other organs of speech are at rest, must, in their own

own nature, be more liable to interchange than other sounds, as they really are in every language. 2. The aspirate H, which is a breathing only, and the letter S, which is another close and more compressed aspirate; for the open breathing is an H, which, if confined, produces a whistling, and forms the sound of S, which is very nearly related to T: for T before i, with another vowel, has the sound of S, as in *nation*; and before S, it resolves into S, as *pos-sum* I am able, and *pos-sim* I may be able, from *pot-* for *potis* able, and *sum* I am, *sim* I may be. T therefore is often a *servile* letter. See *Dissertation upon the Origin, &c. of Languages* p. 41, 42. 52, 53. 3. The letter M, expressing a sound naturally formed by us whenever we close our lips; one of the most *servile* letters in the *Hebrew* dialect, and thence of frequent use in *Greek* and *Latin*; though sometimes it changes into another liquid. The four letters, L, M, N, R, are called liquids, because they melt or mix easily with other sounds: of these the letter R is very often *servile* in the *Latin* tongue. 4. The *Di-*(or double)-*gamma* of the *Æolians*, so named from its form, being one *Gamma* on the top of another, F, retained in the *Latin*, and in all *European* languages. From nearness of sound, it frequently passes into V, or B, which is a compressed V, and sometimes, though very rarely, into P. The principal use of this letter in *Greek* was to prevent a concurrence of vowels, by inserting it between them: but this application of it is more frequent and more conspicuous in *Latin*. See article X. and *Dissertation*

upon the Origin, &c. of Languages, p. 43. also *Dissertation on the original Powers of Letters*, p. 101, 102. The *servile* letters therefore are, the vowels, A, E, I, O, U, the *Digamma* V or B, the liquids M, N, R, the aspirate S, and the mute T; and all the variations or additions to any primitive or radical word, serving to distinguish the different Circumstances of time number, sex, manner, &c. are made by them.

IV.

If we know all the various uses of the *servile* letters in any language, and can apply them readily, we have all the knowledge necessary for an introduction to that language. There are three ways of acquiring this knowledge. 1. By learning the powers of each of these letters as they occur in alphabetic order, or according to the distribution of them in the preceding article, into vowels, digamma, liquids, and aspirate. 2. By general rules of formation. 3. By *paradigmata* or examples. I shall begin with the first.

And here the Reader is desired to have the *paradigmata* always before him: whilst he reads the following observations, he should constantly have recourse to examples, which will illustrate these observations like experiments in natural philosophy, or lines and figures in geometry. He is not desired at once to commit them to memory, nor is it expected that he should be immediately master of every variation of the letters as they occur in the following articles. No more is desired of him, than to read with attention; and it is apprehended, that he will very speedily acquire and

retain

retain all necessary change of letters in the *Latin* tongue.

V.

The letter A, when alone, is *radical*, and used for *ab* (in *Greek* ἀπο, *apo*) *from*, and sometimes receives the close aspirate or servile S, *abs*.

A, in the syllable preceding *io*, in the end of verbs of the third conjugation (in which the *i* is changed to *e* short in the infinitive) sometimes changes into *e*, in forming the perfect times, as from *facio*, first person present, *facere* infinitive to make, *feci* perfect, I have made; from *jacio* I cast, *jacere* to cast, *jeci* I have cast; from *pario*, I, *parere* to, and by reduplication of the first syllable *pēpēri* I have brought forth; *capio*, *capere*, *cēpi* I have taken. In like manner A, in verbs of the third conjugation ending in *-go*, is changed sometimes into E, as *egi* from *ago*, *agere* to do. *Fregi* from *frango*, *frangere* to break. *Tango*, *tetigi*. *Pango*, *panxi*, *pegi*, *pepigi*. But *ango*, *clango*, *plango*, have their perfects in *xi*, *anxi*, &c. Sometimes A of the present in the passive voice, changes into E in the perfect participle, as *gressus* from *gradior* I walk. *Perpeffus*, &c. the compounds from *patior* suffer, from *fatiscor* fatigue, and its compounds *fessus*. Other verbs retain A, as *sapUi* and *sapiVi*, where V is the Æolic digamma, from *sapio*, *sapere* to be wise. *RapUi*, from *rapio*, *rapere* to snatch. Also *quatio*, *quassi* I have shaken, *aio*, *aisti* thou hast said, in the second person, for the first person is not found. So for four examples where A is changed into E, here are four where it is not.

Con-

Concerning times of action, it must be admitted, that there are only three periods of time in nature ; for every thing or action must be *past* or *present* or *future* : But then the time of action may be considered as more or less *perfect* with respect to an action already done, or now doing. Hence there are three *perfect* and three *imperfect* tenses. The *present imperfect*, usually called the *present* tense, is of an action that is now in hand, or now doing. The *present perfect*, is done; the *imperfect past*, *was doing* at a certain time now past, but not finished, or was not at that time finished : This time is with great propriety in the *Greek* tongue called παρατατικός χρόνος, *paratattikos chronos*, or the *extended* tense, for it shews the action was not done but continued. The *perfect past*, called by grammarians the *plusquamperfect*, *was done* at a certain time past. The first or *imperfect future*, *will be doing*. The second or *perfect future*, *will have been done*. This distinction of time into perfect and imperfect, belongs only to verbs active, and not to the verb *sum*. For existence is instantaneous, and can be considered only three ways, as past, present, or future : so that what we call the perfects of *sum*, are no more than *existence*, or *being past*, considered in respect of three *points* of time. For which reason, *sum* and *fui*, *eram* and *fueram*, *ero* and *fuero* tenses are equivalent when joined with participles of the perfect passive. If therefore I retain the common terms of grammarians in speaking of the times of the verb *sum*, it is merely to assist the learner in the parallel he is to make between the several

parts

parts of this and the corresponding parts of other verbs. The *infinitive mode*, or manner of acting, is so called, because it is neither limited by time nor person.

In verbs ending in the imperative with A and in the infinitive with *-are*, the said letter A never varies excepting only in the present tense of that conditional *mode* or manner of speaking, which, from the subjoined particle *si* if, or *cum* when, or *ut* causal *that* (which includes the potential and optative) is called the subjunctive, in which A is changed into E, and the E continues through each number, person and voice in that mode (in the present time) *E. g.* from *am-o* (the first person present) is the subjunctive of the same time formed by changing *o* into *e* with the *servile* M after it in the active, and the *servile* R after it in the passive voice, *am-eM* I may love, *am-eR* I may be loved.

Some verbs in *-o*, *-are*, are irregular and lose A in the perfect times: *crep-o*, *cub-o*, *dom-o*, *fric-o*, *mic-o*, *nec-o*, *plic-o*, *sec-o*, *son-o*, *ton-o*, *vet-o*, form the perfect by changing *-o* into *-ui*, *cub-ui*, *domui*, &c.

Verbs of this sort change O into A, because the O is a contraction of AO, and therefore the A which is radical, though suppressed by the O in the first, returns again in the other persons: thus *bo-o* in *Latin* is from *bo-ao* low or bellow; *gubern-o*, *āre*, from *kubern-ao* in the *Greek* to govern; and *amo* from *ama* (together) and *-o* for *ego* I, &c. The radical letters of all *Latin* verbs seem to be expressed without mixture of serviles in the second person singular, imperative, of the present time, *amā-legē-docē-audī-* of which the
final

final vowels and their quantity being known directs to the nature of the conjugation. And as the vowel E in verbs of the third conjugation (*legĕ*) is short and rapid, it may either be cut off as in *fac, dic, duc, &c.* or absorpt in the present tenses of the Action, as it is universally in *lego, legam, &c.*

But other verbs in O or *io- ĕre*, in *eo ĕre* and in *io ĭre*, form the subjunctive present by changing -o into -am in the active and into -ar in the passive, retaining A in each number and person *leg-am*, I may read, *faci-am* I may make, *mone-am* I may advise, *audi-am* I may hear, *leg-ar, mone-ar, audi-ar* I may be read, &c. And form the future time of the indicative mode in the first person only, by changing O of the verbs o and *io ĕre*, and *io ĭre* into -am in the active, and -ar in the passive, *leg-am, faci-am, audi-am*, I will, &c. *leg-ar, audi-ar*, I shall or will be, &c. Here the first person singular only has A ; in every other person singular and plural active and passive A changes into e, *legent, legentur*, they, &c. The imperfect and plusquam-perfect of the auxiliary verb *esse* to be, has A after *er, eram* I was *fuera*m I had been.

But m after A is also the termination of the accusative of nouns in A which are feminine, and s after A is the same case of the same Nouns in the plural. Only the pronoun *hec* retains the c in every case in the singular, except the genitive *banc fæminam*, singular, *has fæminas* plural, from *hec fæmina* this Woman. Sometimes it is *hæ-cce* which proves the c to be a contraction for

for *ecce* behold, for *hic*, *hæc*, &c. is a demonstrative Article.

The imperative mode or manner of speaking that commands, in the present time of verbs in *-o-are*, ends in A, *am-a* love thou, as was observed before.

A in the end of words is also the nominative, vocative and ablative, or first, fifth, and last cases of nouns substantive and adjective of the feminin gender, as *musa* a muse, *filia* a daughter, *bona* good, *mala* bad. To distinguish the last case or termination from the first and fifth, a circumflex is generally put over the ablative, *musâ*.

And here I would observe once for all, that the several cases of the *Greek* article $\delta\varsigma$ who or which, are added entire to the radical letters of the nouns to determine their case or make that change required by the construction of a noun with any other word: The first case is called the nominative for it is the *nomen* name, or noun itself unvaried. The termination of the *Greek* feminin nouns ending in *-ē*, is taken from the oriental languages, and by them from nature, for it is a soft and effeminate tone. The terminations of the *Greek* adjectives ending in *-os* in the nominative, are *-os*, *ē* and sometimes *-a*, *-on*. Hence in *Latin*, nouns in *-us* in the nominative have the terminations *-us*, *-a*, *-um*. In *Latin* the feminin nouns commonly end in *-a*, answering to *-ē* or *-a Greek*; and the neuter in *-um* answering to *-on* in the *Greek*. If the particle *of* is preposed, either tacitly or expressly, the case required is called the *genitive*, because the preposition *of* in our language im-

C

plies

plies production or begetting: if the preposition *to* is implied, the case required is called *dative* or *giving*; but when the preposition *ad* (*to* or *at*) is expressed, or the noun follows the verb, as an object of action, the case required is called *ad* or *accusative*, *ad causam*, or *causal*, *aitiakē*, as it is named in the *Greek*, in which language *aitia* signifies *cause*. The particle *o* or note of exclamation demands the *vocative* or calling case. *With*, *in*, *by*, *from*, require the *ablative*, which implies taking *from* or away.

A is the termination of the nominative, accusative, and vocative plural of nouns neuter: from *pomum*, *poma* apples, *ovum*, *ova* eggs, *magna* from *magnum* great, *parva* from *parvum* little.

If *e* follows A, making the diphthong *æ*, it forms the genitive or second case (which answers to the preposition *of*) and the dative (*to*) in the singular number, and the nominative and vocative plural of Nouns in A; as *cæcæ talpæ* of or to a blind mole, or plural blind moles. In these cases, the exigency of the place or the construction of other words will always determine the sense.

These are all the changes made by A in the *Latin* tongue. But before I proceed to the next servile Letter, it is necessary to settle the quantity of A, for nothing is so disagreeable in reading or speaking *Latin* as mistakes in quantity.

In general all diphthongs or double vowels and double consonants are long, because they take up a double time to pronounce them: but one vowel before
ano.

another is short, *æquō pāllidā mōrs bēātē*, &c. and unless the vowel be naturally long, as is A in *mater*, *matris* mother, where *a* is used for the long *ē* in Greek, a liquid after a mute makes the preceding syllable long or short, as the Author pleases — *aurōrā tēnēbrīs*, or *effulgēt tēnēbrīs aurōrā fugātīs*.

A is long in composition, *ā-mitto*, *ā-mittēre* to lose; because it answers to the Time of pronouncing *ab*, of which preposition it is a contraction.

In the change of letters and their increase in verbs A is long, as *amā* love thou, *amābam* I did love, *legebā-mus* we did read, from *lego*, *legere* to read, except the change of *o* into A in *do*, *dāre* to give, where the first A is short and the second A long, *dābātis* ye did give: but *dā* and *dās* are long, and this is the only verb where the A is short in *-are*. A final is short in all the cases of Nouns except the ablative, and in *itā* so, *quā* because, *putā* to wit, and the interjection *ejā* it is short: numerals ending in *-inta* have it common, but in every other instance A in the end is long. In nouns neuter ending in *-al* and *-ar*, the A in the increase of the syllable is long, as *animal*, *animālis* of an animal, *exemplar*, *exemplāris*, but *nectar*, *nectāris*, and *juba*, *jubāris*, of a sun beam, are short, as is the increase of nouns in *-ar*, *-aris*, not being neuter, as *mas māris* of a male. But A in the genitive plural of nouns in *a* is always long as *ranarum* from *rana* a frog.

VI.

E by itself is the preposition *from*, *out of* for *ex ec* from the Greek, and like *a*, *ab*, often receives a *servile* S in the end and is *ex*.

In the beginning of words E is the first letter in many parts of the auxiliary verb *Esse* to be, from *sum* I am: in the participle present *Ens* being; in the second person singular and plural and third person singular of the indicative and imperative of the present E is followed by *s*, *Es* thou art, *Estis* ye are, *Esto* be thou, or let him be, *Estote* be ye. But every person singular and plural in the imperfect and first future is followed by *r*, *Eram* I was, *Eras* you was, *Erat* he was, *Eramus* we were, *Eratis* ye were, *Erant* they were. *Ero* I shall or will be, *Eris* thou, &c. *Erit* he, &c. *Erimus* we, &c. *Eritis* ye, &c. *Erunt* they shall or will be. But in the subjunctive of the imperfect it is followed by *-sssem*, *si Essem* if I were, *Effes* thou, *Effet* he, *Essemus* we, *Effetis* ye, *Essent* they were.

The verb *Eo* I go, loses E in every place, except the first person singular and third plural of the present indicative *Eo* I go, *Eunt* they go; the third plural of the imperative *Eunto* let them go; the subjunctive present, *Eam* I may go; the gerunds (*quia gerunt* bear, or as *participles*, participate the form of nouns and force of Verbs, as *supines* do) *Eundi* of going, *Eundo* in going, *Eundum* to go; and every case of the participle *iens*, *Euntis* of going, &c. the rest is conjugated as the termination *-o* of verbs in *-io*, and so are its compounds.

The E in *monEo*, *monErE* to advise, and such like verbs, remains every where except in the perfect indicative, where it is changed into U, as *monui* I have advised: this U is followed by an E in the subjunctive mode of the perfect, *monuErim* and in the second future *monuEro*.

nuEro; but in the infinitive perfect and subjunctive plusquamperfect by *i*, *monuIſſE*, *monuIſſEm*, the participle passive is *monitus*.

In the third plural of the perfect indicative all verbs end in *-erunt* and *-ēre*, *fuērunt* or *fuēre* they have been, *legērunt* or *legēre* they have read, *monuērunt* or *monuēre* they have advised, *audiuērunt* or *audiuēre* they have heard.

The second singular passive ends always in *-ēris*, or *-āris* or *-īris* and in *ēre*, *āre*, *īre*, in the present, *legēris* and *legēre*, *amāris* and *amāre*, *monēris* and *monēre*, *audīris* and *audīre*, thou art read, &c. Subjunctive *ſi legāris* & *legāre*, *amēris* & *amēre*, if thou art, &c. Imperfect *legebāris* & *legebāre*, *amabāris* & *amabāre*, &c. thou, &c. Subjunctive *ſi legerēris* & *legerēre*, *amarēris* & *amarēre*, &c. if thou wert, &c. Future *legēris* & *legēre*, *amabēris* & *amabēre*, &c. thou shalt be: in the imperative in *-re* & *tor* without *-ris*, *legēre legītor*, *amāre amātor*, *monēre monētor*, *audīre audītor*, be thou read, &c.

The infinitive present and perfect active end in *E*, *legere* to read, *legiſſe* to have read, *audire*, *audiſſe*; *monere* *monuiſſe*; *amare*, *amaviſſe*, also the second singular of the imperative active and passive, *lege* read thou, *legēre* be thou read, *mone* advise thou: but *amo* has *ama* love thou, and *audio* has *audi* hear thou.

Verbs in *-o -ere*, *-eo*, *-io*, of each person and number in the imperfect take *E* after the last radical letter; that is they change *-o* of the present into *E*, *leg-ebam*, *mon-ebam*, *audi-ebam*, I did, &c. The passive is almost the same as the active, only in this and every other place the passive changes *m* final into *r*, or adds *r* to *-o*, as *legebar*, *ama-*
bar,

bar, monebar, audiebar, I was read, &c. subjunctive, *legerer, amarer, monerer, audirer*. Future *amabor* I shall or will be loved, &c.

I of the perfect changes into E in the plusquamperfect, *leg-i, leg-eram, amaVi, amaveram, monUi, monu-eram, audiVi, audi-eram*: hence we see that these tenses, the perfect, plusquamperfect, future, are nothing more than the auxiliary verbs properly adapted to the radical letters of any other verb, and indeed these times of the auxiliary verb itself are formed from present and imperfect times of the same verb by prefixing *fu-* from the old verb *fuo*, and after it, *-i* for I have *-erim* the subjunctive, *-isse* to have, *-eram* I had, *-issem* subjunctive, *-ero* I shall or will have: if instead of *fu-* the radical letters *leg-*, *audi-*, or *audiV-*, *monU-*, *amaV-* are prefixed, they will shew the form of all the regular verbs in those times, as *leg-i, leg-erim, leg-isse, leg-eram, leg-issem, leg-ero*: *audi-v-i, audi-v-erim, audi-v-isse, audi-v-eram, audi-v-issem, audi-v-ero*, &c. and in the passive the participle *-tus* with *leg-*, where the *g* naturally resolves itself into *c*, *lectus*, and *-tus* with *ama-*, *amatus*, *-itus* with *mon-* and *aud-*, *monitus* and *auditus*, construed with the auxiliary verb, form all the perfect times.

The participle present active is made by prefixing the radical Letters to *-ens* the participle of *sum*, as *leg-ens, am-ans, mon-ens, audi-ens*. The subjunctive present is also from the auxiliary verb by dropping *s* and changing *i* of *sim* I may be, into E or *a*, *leg-am, audiam, mone-am, am-em*: in this last E continues through each number and person, *am-em* I, *am-es* thou, *am-et* he; *am-emus*

we, *am-etis* ye, *am-ent* they may love. But then to distinguish the first future indicative from the subjunctive present, the future of *-a*, *ere*, and of *-io*, formed in *-am*, changes *a* of every other person and number into *E*, as *leg-am*, *leg-es*, *leg-et*, *leg-emus*, *leg-etis*, *leg-ent*; *audi-am*, *audi-es*, *audi-et*, &c. The Subjunctive of the imperfect is formed from the indicative, by changing *a* into *E*, and the digamma *b* into servile *r*, *legē-bam*, *legē-rem*; *amā-*, *monē-*, *audi-rem*, I would or should, &c.

In nouns *E* final is the vocative singular of those that have the nominative in *-us*, *o chare domine* from *charus* dear, *dominus* sir or lord; but *filius* and *meus* and *genius* and all proper names of men ending in *-ius* have the vocative in *i*, *mi fili* O my son, *ô Geni*, *Icci*, *Lolli*, &c. and the vocative of *Deus* is the same as the nominative, *O Deus* O God! Of Nouns that have *-is* in the nominative or genitive, the accusative changes *-is* into *-Em* or *-Im* in the singular, into *-Es* in the plural; but the ablative singular ends in *-E*, and sometimes, like the dative, in *i*. If the noun is an adjective, the masculine and feminine are the same, ending in *-is*, as *hic* or *hæc tristis*, this, or he, or she sad; the neuter terminates in *-E*, *hoc triste*, this sad object; and the nominative, accusative and vocative singular of this gender are the same, *triste*, the plural *tristia*: the other cases are alike in all genders. Nouns ending in *-Es*, *res* thing, *hæc dies* day, change *s* but never lose their *E*. Some Nouns from the Greek, ending in *-E* and *-Es*, are declined like nouns in *a*, only retaining *E* as the others do *a* in every case, excepting those that terminate in *a*, which

which are the same in both ; and in the accusative singular *-en* is used for *-am* in conformity to the Greek, *Anchises*, *Anchisæ*, *Anchisen*, *Anchise*. Some form the genitive in *-es*, dative in *-e* ; *Penelope*, *Penelopes*, *Penelope*, *Penelopen*, *Penelope*. Sometimes E is by contraction lost, as *pulchri* the genitive of *pulcher* fair ; *libri* of *liber* a book ; in these instances E is always short, as it is in the increasing of nouns in *-er*, *eris*, *carcer*, *carceris* of a prison ; except *ver*, *veris*, spring ; *crater*, *crateris*, a cup ; *iber*, *iberis*, an *Iberian*. Nouns in *-es* have their increase short, as *ceres cereris* ; but *heredis*, from *heres* an heir, *mercedis*, from *merces* wages or recompence, *locupletis*, *locuples* rich, are long ; so are *lebetis*, of *lebes* a cauldron, *magnetis*, of *magnes* a magnet, *tapetis*, of *tapes* tapestry.

E in composition is long, *edūco*, *ē-dūcārē* to educate. So are *de-* and *se-*, *dē-mitto*, *dē-mittere* to send or cast down, *sēpāro* to *separate*. So *re* in *rēfert*, when taken impersonally, signifying it imports or concerns, is long, otherwise short, as are all other prepositions except *a* and *di-*, and sometimes *pro-*.

E in the end of words is short, except in words ending in *-es*, as *res*, *dies*, &c. E in *rē*, *diē*, &c. is long ; and in adverbs from nouns in *-us*, *clarē* clearly, from *clarus* clear ; also in *ferē*, *fermē*, almost : But in *malē* ill, *benē* well, *supernē* above, *infernē* beneath, *ritē* rightly, E final is short. Nouns of one syllable are long, *me* me, *te* thee, &c. but *-que* and, *-ve* or, *ne* nor, are short. E in the imperative of verbs in *-eo* is long, as *monē* advise thou. In the increase of verbs in the present

sent and imperfect of all verbs except in *-o*, *-ēre*, it is long, *monetur* he is, *audiebatur* he was, *amarēre* thou might be, &c. E in *ēbam* is always long, but in the perfect times, in *-eram*, *-ero*, *-erim*, and in those ending in *-bēris*, it is short, as it is in verbs in *-o*, *-ēre* in the present and imperfect before *-r-*, *legēris*, or *legēre* thou art read, but on further increasing the E after *r* is long; for one *r* after another cannot hastily be pronounced, *legērēris*, &c. thou wouldst or shouldst be read, &c.

VII.

I is the genitive of nouns in *-um*, *-us*, *-r*, *bonum*, *bonI* of good; *charus*, *charI* of dear; *puer*, *puerI* of a boy; *vir*, *virI* of a man; *liber*, *librI* of a book. The nominative and vocative plural is the same as the genitive singular, *puerI* boys, when masculine; for neuter nouns have the nominative, accusative, and vocative plural in *-a*. Nouns having the genitive in *-Is*, form the dative singular in *-I* by rejecting *-s*, and the plural in *-ibus*, by restoring *s*, and inserting the *digamma* with *u* after it: but nouns in *-es*, *-eI*, have *-ebus*. All other nouns have the dative and ablative in *-Is*, *homo* a man, *homInIs* of a man, *homInI* to a man, *homInibus* with, to or from men: nominative *res*, genitive *reI*, dative *reI*; plural dative and ablative *rebus*, *pravIs* *puerIs* to bad boys, *probIs* *virIs* to honest men.

These pronouns have the *digamma* B, nominative *tu* thou, genitive *tuI* of thee or thine, dative *tlbI* to thee, accusative and ablative *te* thee; plural, nominative and accusative *vos* ye, genitive *vestrūm* or *vestrI* of your, dative and ablative *vobIs* to or from you; genitive *sui* of.

D

dative

dative *sibi* to, accusative and ablative *se* himself or themselves. Nominative *ego* I, genitive *mei* of me, dative *mihi* (the soft aspirate instead of the digamma) to me, accusative and ablative *me* me : plural nominative, accusative, and vocative, *nos* we, genitive *nostrum* or *nostri* of us, dative and ablative *nobis* to us. The pronoun (*is*) masculine he, this ; *ea* feminine she ; *id* neuter *it* that, changes *i* into *e* every where except in the plural nominative masculine *II*, and dative and ablative *II*s or *e*Is.

The different degrees of comparison are formed by changing *-us* into *-ior* and *-issimus*, sometimes *-Imus*, or adding those terminations to the adjective ; *durus* hard, *durior* harder, *durissimus* hardest ; *pulcher* fair, *pulchrior* fairer, *pulcherrimus* fairest ; *fortis* and *valens* strong, *fortior*, *valentior* stronger, *fortissimus*, *valentissimus* strongest ; *felix* happy, *felicior* happier, *felicissimus* happiest. But in words ending in *-lis*, the *-is* is cut off both from *-lis* and *-issimus* ; and *l* doubled (as *r* is in words ending with *r*) *humilis* humble, *gracilis* slender, *facilis* easy, *humillimus*, *gracillimus*, *facillimus*.

The subjunctive present of the assisting verb *sum*, is formed by changing *u* of the present into *i*, and retaining it through both numbers, and in every person. *sim* I may be, *sis* thou, &c. All present perfects end the first person indicative in *-i*, and retain it through each person, number and mode, except the third plural indicative, which, as was said before, always ends in *-erunt* and *-ere*. The second person plural ends in *-is* the passive in *mini* every where. The termination -

in the verbs *-o*, *-ēre* and *-io*, and of the future in *-bo* and *-ro*, changes into *I* in every person singular and plural, except in the third person plural of *-bo*, and of *-o -ēre*, and *-io* in the present indicative, *monebunt*, *amabunt*, *legunt*, *audiunt*. The infinitive present passive ends in *I*, *leg-I* to be read, *ama-rI*, *mone-rI*, *audi-rI*, where the servile *r* serves instead of the *digamma* to separate the vowels. The gerunds in *-di*, are *legen-dI* of reading, *aman-dI*, *monen-dI*, *audien-dI*.

Concerning the quantity of this vowel ; *I* in composition is long, *dī-vello* pluck asunder : but in *dīrīmo* divide, and *dīsertus* eloquent, it is short ; in participles passive it is short, unless the perfect be formed in *-ivi* ; *monui*, *monitus* ; *taceo* to be silent, *tacui*, *tacitus* ; *terreo* to terrify, *terrui*, *territus* : but *audīvi*, *auditus* ; *cupio* to desire, *cupīvi*, *cupītus*. The *digamma V* in the perfect, lengthens the vowel before it, and therefore *I* in *-ivi* is long through all the perfect times, as it is in the increase of verbs in *-io*, *audire* to hear. But in other verbs, and in the further increase of these, it is short. To distinguish the perfect from the present, *I* in the perfect tense of *venImus* is short, and in the present long, from *venio*, *venIre* to come. In the subjunctive plural, first and second person, *I* is long, of *sImus*, *nolImus*, *velImus*, *sI-*, *nolI-*, *velI-tis*. Nouns in *-il* and *-is* increase short ; *vigil*, *vigīlis* vigilant ; *sanguis*, *sanguinis* blood. Nouns in *-ix* have the *I* long ; *felix* happy, *felicis* ; *radix* root, *radīcis*. But the second *i* in dative and ablative cases plural of nouns is always short, *felicibus*,

&c. In words of this sort, for ease in speaking, & naturally resolves itself into *c*.

VIII.

O by itself is an interjection, and the sign of the vocative case. The dative singular of nouns in *-um*, which are generally neuter, and in *-us* and *-r*, which are masculin, ends in O; *spectaculum*, *spectaculO*; *dign-us* or *-um*, *dignO* worthy; *vir* a man, *virO*; *probus*, *probO* honest; *glyceri-um*, the name of a woman, *glyceriO*. But the dative of *unus* one, is *uni*; of *alius* other, *alii*, *alter* another, *alteri*; *ille* he, *illi*; *hic* this masculin, *hac* feminin, *hoc* neuter, dative *huic*. The genitive plural of nouns in *-um*, *-us*, *-r*, ends in *-Orum*. And in forming the degrees of comparison O follows *i*, and is long in quantity in all cases except the nominative singular, *dignus* worthy, *dign-iOr*, *digniOris* more worthy.

The first person present indicative of verbs active ends in O, which termination is part of the pronoun *eg-O* added to the old radical letters. *Leg* לִרְג in the oriental dialects signifies to study, in Greek λεγω, *leg-O* is I speak, in *Latin* I read. In the persons, it changes into the letters *-s*, *-t*, *-mus*, *-tis*, *-nt*, with *a* or *e*, or *i* before them, and these are parts of the assisting verb adapted to the radical letters; *leg-o* I, *leg-is* thou, *leg-it* he, *legi-mus* we, *legi-tis* ye, *leg-unt* they read. *Amo* I, *am-as* thou, *am-at* he, *ama-mus* we, *ama-tis* ye, *am-ant* they love, &c. O is the first person of the futures of verbs in *-o*, *-are*, and in *-eo*, *ama-bO*, *mone-bO*; *erO*, *fu-erO*, *amav-erO*, *monu-erO*. Here the O is in conformity to the *Greek*, as is also the digamma *b* in the first future

future instead of the aspirate in *Greek*. The passive present indicative and first future, differ from the active only in having *r* after *O*, *leg-Or*, *am-Or*, *ama-bOr*, *monē-bOr*. The ablative gerunds in *-do*, are *legen-do*, *aman-do*, *monen-do*, *audien-do*, in reading, &c.

The imperative second and third person is the theme or radix, of which the last vowel is retained in some verbs and suppressed in others in several tenses and modes, thus *ama* in the imperative is *am-o* in the first person present by contraction for *amao*, *audi audi-o*, *monē mone-o*, *legē lego*. The imperative also receives the addition of the particle *-to*, but upon this increase the *ē* is suppressed and *i* is admitted in such verbs as *lego*, &c. *vide xiv. ama*, and *ama-to*, love thou, *ama-to* let him love; *mone*, and *mone-to*; *lege*, *legi-to*; *audi*, *audi-to*; the plural is formed by adding *-te* and *-tote*, for the second person, and *-unto* for the third person plural: *ama-te* and *ama-tote* love ye; *amant-o*, *monent-o* *legunt-o*, *audiunt-o*, let them love, &c. *es-to* be thou or let him be, *es-tote* be ye, *sunt-o* let them be. The passive is formed in like manner from the second person indicative, adding *r* to *o*, *amare*, *amato-r* be thou loved, *amato-r* let him be loved; *amamini* be ye, *amanto-r* let them be loved; *legere*, *legitor*; *legimini*, *leguntor*, &c.

The Vowel *O* in the end of words is generally common, i. e. either long or short: but in the dative and ablative is always long, as it is in the increasing of verbs; and of nouns in *-ol*, and *-onis*. *sol*, *sōlis* the sun; *pavo*, *pavōnis* a peacock; except most names of nations as *macedo*, *macedōnis*. Nouns of the neuter gender

or derived from the *Greek*, ending in *-or*, increase short, *marmor*, *marmōris*, marble ; *rhētor*, *rhētōris* an orator ; so *æquor* the sea, and *memor* mindfull ; *æquōris*, *memōris*, &c. But nouns masculin in *-or* are long, *timor*, *timōris*, fear ; but *mem-or -ōris*, mindful ; *arb-or, -ōris*, a tree, are short. Nouns in *-os* increase long as *os*, *ōris* a mouth : But *bos*, *bōvis*, an ox ; *comp-os*, and *imp-os-ōtis*, are short: *arbos*, makes *arbōris*.

IX.

U in Nouns that have the genitive as well as the nominative in *-Us*, have the vocative the same as the nominative in *-Us* singular and plural, the genitive plural in *-uUm* ; some few form the genitive in *-iUs*, nominative *qui* which or who, genitive *cujUs* ; dative *cui* ; *hic* he or this, genitive *hujUs*, dative *hUic* ; *ille* he, *illiUs* ; *unus* one *uniUs* ; *alter* another *alteriUs*.

The first person plural active of every verb in every time and mode, except the imperative, ends, in *-mUs*, which termination is taken from *sumUs* we are, and is the first person plural, present indicative of the assisting verb *sum* ; *legīmus* we read, *si amēmus* if we love, *monebamus* we did advise, *audivimus* we have heard, &c. And from *sunt* they are, the third person plural indicative, every third person ends in *-nt* with the same vowel that is used in the other persons, only the present indicative of *-o -ēre* and *-io*, and the futures in *-bo*, have *-unt*, *leg-unt* they read, *si leger-int* if they have read, *amaver-ant* they had loved, *audiverint* they will have heard. But in the passive *s* is turned into *r*, *-mUs* into *-mUr* for the first person, and *-Ur* added to *-nt* for the third plural:

ama-

ama-mus we love, *ama-mUr* we are loved ; *amant* they love *amant-Ur* they are loved ; *legeba-mUs* we did read, *legeba-mUr* we were; *legebant* they did, *legebant-Ur* they were read.

The participle passive ends in *-Us* as *lectUs*, *amātUs*, *monitUs*; the supines, which are verbal nouns with an infinitive sense, often and elegantly used for the infinitive mode, end in *-Um* when active, as *lectUm* to read, and in *U* when passive, as *lectU* to be read ; *dictUm* to say, *dictU* to be said, from *dico dicere* to say : properly speaking these supines are nouns of the fourth declension, occurring only in the accusative and ablative cases in the singular number, which are governed by the prepositions *ad* and *in*, tho' they are not expressed ; thus *miserabile visu*, to be seen or in view ; *auditum* to hear, or *ad auditum* unto hearing. One of the gerunds ends in *Um* and signifies to do, *delendUm* to obliterate, from *deleo*. Either *U* is short in *-ūmūs*, but the first *U* long in *-ūrūs* which is the termination of a future participle from *futūrus* about to be; as *dictūrus* about to say. Nouns in *-Ur*, *-Us* *-Ut*, *-Ux*, increase short; *femōris* genitive of *femur* a thigh: *manūi* dative of *manus* a hand; *capitis* genitive of *caput* a head; *nux*, *nūcis* a nut ; but *lūcis* from *lux* light, *fur*, *fūris* a thief, are long. *U* in the plural of nouns is always short, as in *portūbus* dative or ablative plural from *portus* a port: but *-us*, having the genitive in *-uris*, or *-utis*, or *-udis* increases long, *jus*, *jūris* law; *virtus*, *virtūtis* virtue; *palus*, *palūdis* a marsh; but *pecūdis* from *pecus* cattle is short. And these are all

all the changes made in the *Latin* tongue by means of the vowels.

X.

The next fervile letter to be considered is the *Greek di-gamma*. This Character is oriental in its form and power, it is the *Phœnician* or rather *Hebrew*, ׀ or ׀, which turned from the left to the right according to the *European* manner of writing and reading, resembles the ׀ (g) or *gamma* of the *Greeks*, and therefore, placing one on the top of another, thus F, was called the *di-or double-gamma*. this letter is retained in the *Latin* alphabet, which was originally an old *Greek* alphabet. The digamma F is often expressed by V, as in *oon* or *oFon* from the *Greek*, *oVum* an egg; *ois* or *oFis* *Greek*, is *oVis* *Latin* for a Sheep. The sound of this letter, so often to be supplied and so rarely expressed in the *Greek*, is by *Gataker* and others supposed to be the sound of W: Thus *iin* in *Hebrew*, is *oinos* or *F-oinos* in *Greek*, *V-inum* in *Latin*, wine in *English*; where V and W are digammas. The usual form the digamma assumes in *Latin* is either V, which has nearly the sound of F, or it is B, which is F or V without an aspirate. *Claudius Cæsar* introduced an inverted H to distinguish the digamma, but he was not followed in the use of it. The great purpose of this letter was to separate concurring vowels, as *oVis* and *oVum*, instead of *ois* and *oon*, and *BoVis* the genitive of *Bos*, an ox, from *bous* or *bōs* in the *Doric* dialect, genitive *boos* or *BoFos*.

Hence for the same reason it came to be inserted into the perfect times of verbs in *-io*, as *audīVi* for *audī*
cup-*io*

cup-io cupĕre to desire ; perfect *cupĭi* and *cupĭVi*. This continues in every mode, person and number of every perfect time, as the perfect, the plusquamperfect and second future, of the active voice. Verbs in *-eo* turn *e* into *U*, as, perfect *mon-Ui*, plusquamperfect *mon-Ueram*, future *mon-Uero*, from *mon-eo*. But in other places the digamma is expressed by *B*, as in the imperfect indicative active and passive of every verb : *legeBam*, active ; *legeBar*, passive ; and in the future of verbs in *-eo*, *ĕre*, and *-o*, *-are*, in either voice, as *moneBo*, active ; *moneBor*, passive ; *amaBo*, active ; *amaBor*, passive.

It also forms the dative of these pronouns *tiBi* to thee, *ſiBi* to himself, *noBis* to us, *voBis* to you. And the dative and ablative plural of every noun that has the genitive in *-is*, *-u*, or *-us*, *homo hominiBus*, *-genu* a knee, *genuBus*, *caſus*, *caſiBus*. And alſo of theſe few nouns in *-a*, *deaBus*, *mulaBus*, *equaBus*, *libertaBus* ; from *dea* a goddeſs, *mula* a mule, *equa*, a mare, *liberta* a freed woman ; but the following have both *-Bus* and *-is*, *dominis* or *dominaBus*, *ſiliis* or *ſiliaBus*, *natis* or *nataBus*, from *domina* miſtreſs, *ſilia* and *nata* a Daughter. Theſe numeral nouns could not form the dative and ablative plural without *B*, *tres* three, plural *tria*, dative, *triBus* ; *duo* two, dative and ablative *duoBus* ; *ambo* both, dative and ablative *amboBus*.

It is to be obſerved, that the digamma makes the preceding vowel long as *audĭVi* for *audĭi* : But *i* final in the pronouns *ſiBi*, *tiBi*, *miHi*, and *cui*, and *ubi* where, *ibi* there, *uti*, that, as, is common, either long or ſhort,

The servile use of the liquids M, N, R, in the changes and alterations of words is next in order to be considered. To begin with M it often terminates words in *Latin*, but never in *Greek*, for this letter shuts the mouth, and the *Greeks* loved talking more than any people upon earth. It is the termination of the genitive plural, and accusative singular of every noun, except *triste*, *felix*, and such like, in the neuter, also some few that preserve the *Greek* form by ending the accusative in -n, as *apitomen*, *anchisen*, &c. from *epitome*, and *anchises*. The superlative degree is formed with M, as *ditis*, rich, *ditior* richer, *ditissimus* richest or most rich.

It is also the termination of the first person of the subjunctive mode, in every time in the active voice, *si legam*, if I may read ; *si amarem* if I might love ; *si monuerim* if I should have advised ; *si audivissem* if I had heard ; and in the imperfect and plusquamperfect of all verbs and the first future of some verbs in the indicative, in the active, *legebam*, *legeram*, *legam*. But in the passive this M changes into R, *legebar*, *legerer*. The first person plural of every mode and time, in the active, ends in -Mus, as *ama-Mus* we love ; in the passive in -Mur, as *amaMur* we are loved.

N is inserted in the increase of many nouns in every case, as genitive *homiNis*, dative *homiNi*, &c. from *homo* a man : In the participle present of verbs as *eNs* b-eiNg from *sum*, *es*, *esse* to be, and thence into every other verb of the active, *lege-Ns*, genitive -*Ntis*, &c.

ama-

ama-Ns, -Ntis, &c. Into the third person plural of verbs active *-Nt*, which receives *-ur* after it in the passive, *leguNt* they read, *leguNtur* they are read. But the imperative has *o* in the active and *-or* in the passive after *Nt*; *leguNto* let them read, *leguNtor* let them be read. *-uNt* comes from the auxiliary verb *f-uNt* they are, *f-uNto* let them be, which comes from the Doric *eNti* for *eisi* they are, from *eimi, eiNai* to be.

R forms the comparative degree of nouns in *Greek, in Latin, and in English, *pulcher pulchrior*, fair faireR, *ferox ferocior*, fierce fierceR. The genitive plural of nouns, having the genitive singular in *-æ* or *i*, is made with R; *musarum* from *mus-a, -æ*; *puerorum* from *puer, pueri*: Also of those that have the genitive in *-jus*, *eorum, earum*, from nominative *is* masculin, *ea* feminin, *id* neuter, genitive *ejus*; *quorum, quarum* from nominative *qui* masculin, *quæ* feminin, *quod* neuter; genitive *cujus*; *horum, harum*, from nominative *hic* masculin, *hæc* feminin, *hoc* neuter; genitive *hujus*.

It forms the present infinitive of both voices, as *lege-Re, ama-Re, mone-Re, audi-Re*, to read, &c. except of *lego* and verbs of that form in the passive, which have *i* without *r*, *legi* to be read; but *amaRi, moneRi, audiRi*, to be loved, &c. The present infinitive active is also the second person of the present singular indicative passive, as *legeRis* or *legeRe*, thou art read; and the imperative passive is the same *legeRe*, or *legitoR*; *amaRe* or *amatoR* be thou read, &c. In verbs active it forms the second future from the future of the assisting

E 2

verb

* Σοφος σοφωτερος, *sapiens, sapiens, sapientior*, wise, wiseR.

verb *sum*, which is *eRo* I shall or will be. The second future *fu-eRo*, I shall have been, where the first syllable *fu-* denotes the perfect time: So if, instead of the termination *-i* in the perfect, *-eRo* is taken, it forms what is called the second future, as *leg-eRo*, *amav-eRo*, *monue-Ro*, *audive-Ro*. The plusquamperfect active is formed by adding *-eRam*, which is the imperfect of *sum*, instead of the perfect *-i*, as *fu-eRam*, *leg-eRam*, *amav-eRam*, *monu-eRam*, *audiu-eRam*. The subjunctive of the perfect changes *-i* into *-eRim*, as from *fu i*, *fu-eRim*, *leg-i*, *leg-eRim*, &c. But the subjunctive of the imperfect is formed by turning the digamma *Ba* into the servile *Re*; *lege-Bam*, *lege Rem*; *ama-Bam*, *ama-Rem*; *mone-Bam*, *mone-Rem*; *audie-Bam*, *audi-Rem*. But in the passive M of both modes in the imperfect and in the subjunctive present changes into R; *legaM*, *legaR*; *moneaM*, *moneaR*, &c. *legebaM*, *legebaR*, *legereM*, *legereR*, *monebaM*, *monebaR*, *monereM*, *monereR*, &c. The present indicative receives R after *o* as the sign of the passive voice. This R seems to be taken from the Greek by converting *eMēn*, which comes from *ēn* by insertion of the servile M into *eRam*, from the Greek *eim* for *eimi*, *f-um* I am: And therefore as the passive of the Greek verbs is made from the active by annexing the verb *eimi* to it, as (*leg-o-eimi*) *legomai* from *lego*, the passive voice of verbs in *Latin*, by changing M into R, turn *leg o* into *leg-oR*: Therefore *Latin* words are not of that length as *Greek* words are; for no language delights so much in polysyllables and in reduplication of syllables as the *Greek*.

XII.

The aspirate S makes many changes in the *Latin* tongue. It is prefixed to many words derived from the *Greek*, as *hypnos s-omnus*, sleep ; *e-i*, *s-i* if ; *eimi*, *s-um*, *am*. It is the termination of the dative and ablative plural of all nouns, and of the accusative of all that are not neuter, for they end the accusative always in -a : Also of the genitive singular of every noun that increases with more than one letter ; nominative *homo*, a man, genitive *hominis*, accusative plural *homines*, dative and ablative *hominibus* ; *felix* happy, genitive *felicis*, accusative plural *felices*, dative and ablative and *felicibus* ; *bonus* good, *puer* a boy, dative and ablative plural *bonis* *pueris*, accusative plural *bonos* *pueros*.

In verbs it is termination of the second person singular, in every person time, mode and voice ; and of the first and second person plural every where in the active : *legitis* ye read ; *amabatis* ye did love ; *monueritis* you might have advised ; *audiveritis* you should have heard ; *amamus* we love, *audiveramus* we had heard, &c. The subjunctive present of the assisting verb is *sim*, hence it is that the subjunctive of the imperfect is *es-sem*, the plusquamperfect *-issem* as *fu-issem*, *leg-issem*, *amav-issem*, *monu-issem*. The perfect time is often formed by inserting S before -i, *man-eo*, *man ere* to remain, *man-Si*. Sometimes T is resolved into S for the perfect, *mitto mittere* to send, *miSi* ; *quatio, quatere* to shake, *quaSSi*. From *figo figere* to fix, *fig-ere* to feign, *ping-ere* paint, *fiXi*, *finXi*, *pinXi*, where X is made from g S, as it is from c S in *diXi* from *dicere* to say, and from

from h S in *traXi* from *trab-ëre* to draw. But verbs in *-eo* generally form the perfect in *-ui* as *monui* from *mon-eo*. The reason of this alteration, which is as gradual and as minute as possible, is to distinguish the perfect from the present times and to separate vowels, either by the close aspiration of an S or the insertion of the digamma V. Verbs in *-sco* have the perfect in *-iVi*, *nosco, noscere* to know, *noVi*: here *-sco* is an *Æolic* addition to the present and imperfect, but is rejected in the perfect times. From the old *pao* comes *pa-sco*, in the perfect *paVi*. Sometimes a letter is dropt in the perfect as *frui, sevi*, which perhaps anciently were *finui, servi*, from *fino* permit, *fero* sow. The seeming irregular perfects of some verbs are regularly produced from verbs that are obsolete in the present imperfect, as *cubo, -are* has *cubui* from *cumbo, -ere*: *lavo, lavavi*, by contraction *lavo*, and in the perfect passive *lOtus* from the Greek λουω lOuō.

XIII.

The last servile letter is T, which is admitted into the genitive, and after that into every subsequent case of nouns and participles in *-ens*, as *mens* a mind, *menTis, menTi*, &c. *gens* a nation, *genTis, &c. amans amantis*, loving; and of many nouns increasing with more than one letter in the genitive, as *caput, capiTis, virtus, virtuTis*.

In verbs it is the termination of every third person singular and plural in every mode, time, and voice, having *-ur* after T in the passive, only T in the imperative has *-o* in the active, and *-or* in the passive after it.

LegiT

LegiT he reads, *legunT* they read, *legiTur* he is, *legunTur* they are read; *amabiT* he shall, *amabunT* they shall, *ambiTur* he shall be, *amabunTur* they shall be loved; *esTo* be thou, or let him be, *esToTe* be ye, *funTo* let them be; *legiT*o read thou, *legiT*e or *legiT*oTe read ye, *legunT*o let them read; *amaT*e or *amaT*oTe love ye, *amanT*o let them love; *legunTor* let them be read, *amanTor* let them be loved. T is also inserted in the second person plural of every word in the active voice, as *moneTis* ye advise, *si moneaTis* if ye advise, *monebiTis* ye shall advise. And in the second singular and plural of the perfect, which [to distinguish it from the present] there only admits S before T, as *leg-i legiSTi*, *legimus legiSTis*: *amav-i*, *amaviSTi* *amavimus*, *amaviSTis*, &c. And in *English* the second person singular of verbs is formed by ST; *would-st should-st could-st might-st had-st*, &c.

XIV.

After this particular view of the powers of each fertile letter, the following method of inflecting nouns and verbs will be of good service: it will be acquired with more ease and in less time, and will fix the former observations more firm in the memory.

The genitive of nouns being known, which together with the gender is always given in vocabularies and dictionaries, and which by use will soon become familiar, other cases are easily discovered. The termination of nouns is taken entirely from the *Greek*. If the genitive is -*æ*, the dative singular and the nominative and vocative plural are -*æ*, the genitive plural -*arum*, accusative

fative singular *-am*, or when *e* is the last vowel in the nominative in *-em*, the accusative plural *-as*; the ablative singular *-a*, plural *-is*, and some few *-abus*. Some Greek nouns ending with *-e* in the nominative preserve that vowel instead of *a* in every case. But if the genitive ends in *i* then the nominative and vocative plural end in *-i*, the genitive plural in *-orum*; the dative and ablative singular *-o*, in the plural *-is*; accusative singular *-um*, plural *-os*; only neuter nouns have the nominative, accusative and vocative the same, which in the plural always end in *-a*. Nouns in *-us*, as *domin-us, i*, form the vocative in *-e*. But some have *-us* (according to the Attic dialect) and *-e*: *lucus* a grove; *agnus* a lamb; *populus* a poplar; *fluvius* a river; *chorus*, *vulgus*, *vulgar*, or *folk*; proper names in *-ius*; also *filius*, *genius*, and *meus*, from the vocative by rejecting *-us*: *o fili mi*, my son! but *Deus* is the same in both cases, nominative and vocative, *O Deus!*

Some few Greek names as *Orpheus*, sometimes end the genitive in *-ōs*, dative *-i*, accusative *-a*, vocative *-u*! But when the genitive of nouns is *-is*, the dative will be *-i*, ablative *-i*, or *-e*, dative and ablative plural *-ibus*; accusative singular *em* or *im*, plural *-es*; the vocative the same as the nominative. If the genitive ends in *-us*, the nominative, vocative, singular and plural, and accusative plural, are the same; accusative singular *-um*; genitive plural *-uum*; dative singular *-ui*, plural *-ubus* or *-ibus*. If the genitive singular is *-u*, every case in that number is the same; the plural, nominative, accusative and vocative *-ua*, genitive plural *uum*, dative and
abla

ablative plural *-ibus*: but if the nominative end in *-es*, and the genitive in *-ei*, the vocative singular, nominative, accusative and vocative plural will be *-es*, the dative singular *-ei*; accusative singular *-em*; ablative singular *-e*, dative and ablative plural *-ebus*.

Different degrees of things by comparison or excess are also formed by a change in the termination, adding *-or* masculin, *-us*, neuter for the comparative (more) and *-issimus* the superlative (most) degree to the genitive of nouns adjective in *-us*: *dur-us*, genitive *dur-i*, *duri-or*, masculin, *duri-us*, neuter, harder, *duri-ssimus* hardest. But if the genitive end in *-is*, the *s* is rejected, *tristi* sad, *tristi-or*, *-us* neuter, more sad; *tristi-ssimus* most sad. If the word ends in *-lis*, the *is* is dropt and in the superlative the *l* doubled, as is the *r* in words that end with *r*.

These that follow are in almost all languages irregular; *multus* much, *plus* more, *plurimus* most; *bonus* good, *melior* better, *optimus* best; *malus* bad, *pejor* worse, *pejissimus* worst; *magnus* great, *major* greater, *maximus* greatest; *parvus* little, *minor* less, *minimus* least. These seemingly irregular degrees of comparison are indeed different words derived from different roots in the *Hebrew* and *Greek* Tongues. Thus *multus* comes from *mila* (מלא) which in *Hebrew* signifies abundance. But *plus* is from *pleon* (πλεον) more. From *beo* to blefs comes *bene*, *benus*, *bonus*: from *malo*, for *magis-volo*, *ma-volo*, *ma-volior*, *melior*, and from *opto* to wish, *optimus*. So is *malus* from *amalos* (αμαλος) weak; and both of them from *mōl* (מול) *malum*, *pejor*, *pejissimus*

mus from *peſſum*, from *es beſſon*, *beſſothen* (ες βησσον, βησσονδεσ) *lowest* or *worſt*.

The knowlege of other irregularities in the comparison of nouns and adverbs will be beſt acquired by practice and experience. The degrees are declined like other nouns, and ſo are the pronouns, except theſe few and in theſe particular caſes only ; *ego* I, genitive *me* ; dative *mibi*, accuſative and ablative *me* ; *ſui* of himſelf, dative *ſibi*, accuſative and ablative *ſe* ; *tu* thou, genitive *tui*, dative *tibi*, accuſative and ablative *te* : nominative, accuſative, vocative *nos* we or us, genitive *noſtrũm* or *noſtri*, dative and ablative *nobis* ; nominative, accuſative, vocative *vos* ye or you, genitive *veſtrũm* or *veſtri*, dative and ablative, *vobis* ; nominative *ille* he, *illa* ſhe, *illud* that, genitive *illius*, dative *illi*, accuſative *illum* maſculin, *illam* feminin, *illud* neuter, &c. Sometimes we find the accuſative ſingular *ellum*, *ellam* ; plural *ellos*, *ellas* : *Ipfè* he, *ipſa* feminin, *ipſum* neuter, genitive *ipſius*, dative *ipſi* : *hic* this or he, *hæc* feminin, *hoc* neuter, genitive *hujus*, dative *huic*, plural nominative *hi* theſe, *hæ* feminin, *hæc* neuter, dative and ablative *his* : *qui* which or who, *quæ* feminin, *quod* neuter, genitive *cujus*, dative *cui*, accuſative *quem*, *quam*, *quod*, &c. plural nominative *qui*, *quæ*, *quæ*, dative and ablative *quibus*, accuſative *quos*, *quas*, *quæ*. *Quis* who, *quæ* feminin, *quid* what, genitive *cujus*, &c. ſometimes *quis* is doubled, *quisquis* whoſoever, *quid* -or *quic-quid* whatſoever. *Is* he, *ea* ſhe, *id* it, genitive *ejus*, dative *ei*, nominative plural *ii*, *ea*, *ea*, dative and ablative *eis* or *iis* ; *un-us*, -a, -um, one ; *ali-us*, -a, -um, another ;

ull us any ; *nullus* none ; *tot-us* whole ; *sol-us* alone :
uter either ; *neuter* neither ; have their genitive in *-ius*
 and their dative in *-i* : in every other case they are re-
 gular.

Words expressing existence, passion or action, distinguished by the name of verbs, are formed and varied from the irregular and assisting verb, *sum* I am, *es* thou art, *est* he is ; *sumus* we are, *estis* ye are, *sunt* they are. Hence every other verb forms the second person in, *-s*, third person in, *-t* ; first person plural in, *-mus*, second person plural in, *-tis*, third person plural in, *-nt*. The termination of the first person singular active of verbs is the last letter of the pronoun *eg-o* ; the last vowel in every other person is taken from the imperative and may be called the natural vowel of the verb ; only *ē* in *-o*, *-ēre* is suppressed and *i* inserted. In *-o*, *-are*, the vowel is *a*, in *-eo*, *-e*, in *-io*, *-i* ; *leg-o*, I, *leg-is* thou readest ; *am-o am-as*, &c. But verbs in *-o*, *-ēre* and in *-io* take *-unt* in the third person plural, *leg-unt*, *audiunt*. The passive is formed from the active by adding *R* to the first person of the active if it ends in *-o*, or by changing *-m* final into *R* ; *lego-r* I am, from *lego* I do read ; *amaba-r* I was, from *amaba-m* I did love. The second person singular passive is formed two different ways, by inserting *-ri* before *-s* and by ending in *-re* without *-s*, *legē-ri-s*, or *legē-re* thou art : the third person singular and plural passive has *-ur* after *-t*, *monet-ur* he is, *monent-ur* they are advised. The first person plural passive changes *s* final of the active into *-r*, *audimu-r* we are, from *audimu-s* we do hear ; the second person plural passive

ends in *-mini*, *legi-mini*, *ama-mini*, *mone-mini*, *audi-mini*, ye are, &c. like the plural termination of the participle passive of the present time of *Greek* verbs, *-menoi*, which is taken from the termination of the first person plural present active *-men*.

The subjunctive is made from the indicative by only changing *u* into *i* and retaining that vowel in every person in each number *sim* I, *sis* thou, &c. *sint* they may be. Hence the present subjunctive of verbs active is formed in *-m*; *am-em*, *leg-am*, *mone-am*, *audi-am*, where the *-e* of verbs in *-o*, *-are*, and the *-a* of every other verb, continues through each number and person. The subjunctive present of the passive is formed from the active by changing only *-m* into *-r*, *am-er*, *leg-ar*, &c. I may be, &c.

The imperative is taken from the *Greek*, *es-to* be thou or let him be, *es-tote* be ye, *sun-to* let them be. In the active of other verbs, reject *o* and retain the last radical letter which in *-o*, *-ere* is *ē*; in *-o*, *-are*, is *a*; in *-eo*, *ē*, in *-io*, *-ire*, *i*. But the short *ē* is sometimes omitted in the imperative as well as in other modes and times of verbs in *-o*, *-ere*, as *duc*, *dic*, *fac*: *lege* or *legito*, *ama* or *amato*, *mone* or *moneto*, *audi* or *audito*, do thou read or let him read, &c. plural *legite*, *legitote* do ye, *legunto*, let them read; *amate*, *amatote*, *amanto*; *monete*, *monetote*, *monento*; *audite*, *auditote*, *audiunto*. The passive adds *-r* to *o*, of the active in the third person singular and plural, *legito-r*, *amato-r*, *moneto-r*, *audito-r* let him be, &c. *legunto-r*, *amanto-r*, *monento-r*, *audiunto-r* let them be, &c. But the second person singular and plural is the

the same as the indicative in *-re* singular, and *-mini* plural.

The present infinitive of *sum* is *esse* to be, other verbs make use of the termination *e*, but admitting *-sse* into the perfect, they form the present infinitive in *-re* active and *-ri* passive. Only verbs in *-o*, *-ere* have *-i* without *r*, *lege-re*, *ama-re*, *mone-re*, *audi-re*, to read, &c. *legi*, *ama-ri*, *mone-ri*, *audi-ri* to be read, &c. The infinitive future of *sum* is in *-re*, *fo-re* to be hereafter, and besides *r* is used in the increase of the auxiliary verb as a favourite servile letter in making the *Latin* tongue; and therefore from this use of it in the auxiliary verb, which is passive, it is again made use of to form or rather to distinguish the passive from the active voice of other verbs.

The participle of *sum* is made from the *Greek* εἶναι to be, participle in *Greek* ὄν, in *Latin* *ens* being: hence the participle active *leg-ens*, *am-ans*, *mo-nens*, *audīens*, reading, &c.

The imperfect indicative of *sum* is formed by prefixing *er*, to *-am*, *eram* I, *eras* thou, *erat* he was, &c. *a* is continued in each person of each number as it is in the imperfect of other verbs, all of which end in *-am* in the active, but with the digamma *B* instead of *R* before it; for *-eram* is made use of in one of the perfect times and cannot serve in both places: *legebam*, *amabam*, *monebam*, *audiebam*, I did, &c. The passive as usual is made by changing the active *-m* into the passive *-r*, *legebar*, *amabar*, &c. I was read, &c. But *R* is admitted into the subjunctive of this time, *legerem*, *amarem*, *monerem*,

monerem, audirem. Here the *e* is invariable in both voices. The passive changes *-m* into *-r*, *legerer, amarer, &c.*

These verbs having a first and second future form them both in *-o*, in imitation of the auxiliary verb, but two of them, the one in *-eo*, and the other in *-o-are*, form the first future with the digamma *b* instead of the servile *r*, which, if every where made use of, would be too frequent; *ama-bo, mone-bo*, I shall or will love, &c. *-bis, -bit, &c.* third plural *-bunt*; the passive receives *r* final, *amabor, monebor.* But the two other verbs in *-o-ere*, and *-is*, form their first future in *-am, -es, et, leg-am, audi-am.* The passive changes *-m* into *-r, legar, audiar.* This distribution of the future into *-bo* and *-am* breaks the frequency of the servile letters *b* and *m*, as well as prevents in some measure a confusion of the future with the imperfect indicative, or subjunctive present.

To return to the verb *sum*; the subjunctive imperfect resumes *-s* instead of *r*, *ess-em, -es, &c.* retaining *e* in every person of each number.

The future of εἶμι *eimi* in Greek is εἶμαι *eso-mai*; of *sum* in Latin, is *ero* I, *eris*, thou, *erit* he, &c. *erunt* they will or shall be.

The perfect times are formed by prefixing the old *fu* to the foregoing time and modes of *sum*. Only the termination of the perfect is *-i, -isti, -it*: *-imus, -istis, -ere* or *-erunt*; prefix *fu-*, and it is the perfect of *sum*, prefix *leg-*, or *amav-*, or *monu-* or *audi-* or *audiu-* and it forms the perfect in each person and number of those verbs

verbs: where, to distinguish the perfect from the present, the digamma *V* is often inserted, as *cupiVi* for *cupii* from *cupio* I desire, &c. or the aspirate *S* as in *mansi* from *maneo* remain; *dixi* (for *dicfi*) from *dico* say; *finxi* (for *fincfi*) from *fingo* feign. The subjunctive is formed in *-erim*, *-eris*, *-erit*; third plural *-erint*; *fu-erim*, *leg-erim*, *amav-erim*, *monu-erim*, *audiv-erim*: the infinitive in *-isse* from *esse* of the present *fu-isse*, *leg-isse*, *amav-isse*, *monu-isse*, *audiv-isse*.

The plusquamperfect terminates with the imperfect in both modes, *fu-eram*, *fu-issem*, I had been; *leg-eram*, *leg-issem*; *amav-eram*, *amav-issem*; *monu-eram*, *monu-issem*; *audiv-eram*, *audiv-issem*.

The second future is taken from the first, *fu-ero* I shall have been; *leg-ero*, *amav-ero*, *monu-ero*, *audiv-ero*.

The passive of these times is made by the assisting verb and a participle passive, which is formed from the perfect active, by rejecting the digamma *V*, or the inserted *s*, and adding *-tus*, as *lec-tus* from *lego*, *legi*; *dic-tus* from *dico dixi*; *ama-tus*, *moni-tus* *audi-tus sum*, *amatus fui*, *amatus eram*, I was or have been loved. There is another participle in *-rus*, called the future participle, *fu-turus* about to be hereafter; in which sense also the infinitive *fore* is used: Hence *lectu-rus*, *amatu-rus*, *monitu-rus*, *auditu-rus* to read hereafter or about to read, &c. they, and all other participles are declined like nouns. But *lectu*, *amatu*, *monitu*, *auditu*, without *-rus*, signify to be read, &c. and are often elegantly used instead of the infinitive passive *legi*, *amari*, &c. as is
lectum,

lectum, amatum, monitum, auditum, instead of the infinitive active *legere, amare, &c.* to read, to love, &c. These are called supines in *-u* and *-um*. But *legen-di, aman-di* of reading, &c. *legen-do, aman-do*, in reading, &c. *legen-dum, aman dum* to read, &c. are called gerunds in *-di, -do, dum*.

The verb *pos-sum, pot-ui, po-ssē* to be able, is made from *potis* able, and *sum, esse* to be; the termination *-is* being rejected *pot-* is every where prefixed to the verb *sum*; *pot-* supplies the place of *f-* in the perfect times, and *t* before *s* becomes *ss*, as *pos-sum*, and *pos-sim*, and the infinitive is *po-ssē*, and sometimes *pot-esse*.

The verbs *volo, velle* to will, *nolo, nolle* to will not, *malo, malle* to will rather, come from the Greek *to* to will and the intensive particle *boū*; the Latin negative *non*, no or not, and *ma* for *magis* rather; *volo* I, *vis* thou, *vult* he, *vol-umus* we, *vultis* ye, *vol-unt* they will: *no-lo* I, *non-vis* thou, *non-vult* he, *no-lumus* we, *non-vultis* ye, *no-lunt* they will not: *ma-lo* I, *ma-vis*, *ma-vult*, *ma-lumus*, *ma-vultis*, *ma-lunt* they will rather. The subjunctive present of these verbs is *ve-lim, no-lim, ma-lim*. The imperative ends in *-i*; *noli, nolito, noli-tote, nolanto*. The subjunctive imperfect in *-em*, *vellem, nollem, mallem*. The rest of these verbs are regular.

Fero, ferre to bear, has in the perfect *tuli* from the obsolete *tulo*; *fero* I, *fers* thou, *fert* he, *ferimus* we, *fertis* ye, *ferunt* they bear. It is irregular in these times only, subjunctive imperfect *ferrem*; imperative *fer, fertō, ferte, fertote, ferunto*; supines *latum* from *lato*

used

used only as a supine or participle to *fero* to bear, *latu* to be born, *laturus* about to bear.

Fio I am, *feri* to be made, is conjugated like the termination *-io* in *audio*, only the passive perfect or participle is *factus*, the same as from *facio*, *facere* to make.

Eo, *ivi*, *ire* to go, is conjugated like other verbs in *io*, only the participle is *iens euntis*, &c. the future *ibo*, the subjunctive present *eam*, the gerund *eun -di, -do, -dum*, the supine *itum* to go. These are called irregular. But verbs used in the third person only as *licet* it is lawful, *libet* it pleaseth, &c. are impersonal. And when verbs have an active signification with a passive termination as, *hortor*, *hortari* to exhort, they are called *deponent* verbs, because, *deposuerunt*, they have laid aside their passive signification. These verbs, as well as most others in the active voice, require an accusative case after them; for verbs govern that case which the preposition they contain and imply, though they do not express it, may require; and in these cases *ad* toward, or *in* signifying upon, or *contra* against, are generally to be supplied, and these prepositions govern an accusative; but *sum* and verbs passive cannot admit of an accusative, and have therefore only the nominative: for to speak the truth, no parts of speech govern cases but the prepositions, and if a verb is said to govern a case it is because of some preposition implied in it. For *sum* which expresses existence only, and does not therefore of itself require any variety of cases after it, and is usually followed by the nominative, has every case

put in construction with it: *me hominem esse fateor*, I own myself a man: the accusative of these nouns is said to be governed by the infinitive *esse*, but in reality that and the nouns with it are in construction with the verb *fateor*; which commands an infinitive by reason of the implied preposition *to*, and the accusative of the nouns as the objects of action. *Hominis est hoc vel illud agere*, it is the part of a man to do this or that: here the genitive is required by the implied preposition *of*. *Mibi est hoc vel illud*, to me there is (or I have) this or that: the dative is governed by the preposition *to*, though it is not expressed. When the verb implies *of*, it has a genitive; when *for* or *to* a dative; *sum* has often a dative after it; *fungor*, *utor*, *fruor*, *potior*, require an ablative, *potior* sometimes a genitive. *By* or *with*, &c. understood require an ablative. Verbs must agree with their nominative in number and person; nouns with one another in number, case and gender.

It is now time for the reader to look into the best authors, and there diligently remark every minute difference in the structure of words; which will much sooner lead him to a true classical style of writing than (as it is rightly called) the *making Latin* from grammar rules committed to memory. *Cæsar*, *Cicero*, *Sallust*, *Terence*, *Virgil*, *Horace*, will furnish him with better rules for the disposition of his words than all the Grammars in the world. Let him translate these authors into *English*, and his

English

English back again into *Latin*, making use of their *Latin* words ; let him read and speak *Latin*, and use the assistance of men skilful in the *Latin* tongue to correct his mistakes, and to make him perfect in the knowledge and use of that most useful though most neglected language.

XV.

To prevent any mistakes from novelty or conciseness in the preceding articles, I subjoin the *Paradigmata* of nouns and verbs drawn at full length.

<i>She thy fair daughter.</i>		<i>He my son.</i>	
<i>N.v.sin.</i>	<i>Ea pulchra tua filia.</i>	<i>N. sin.</i>	<i>Is filius meus.</i>
<i>gen.</i>	<i>ejus pulchræ tuæ filiaë.</i>	<i>gen.</i>	<i>ejus filii mei.</i>
<i>dat.</i>	<i>ei pulchræ tuæ filiaë.</i>	<i>dat.</i>	<i>ei filio meo.</i>
<i>acc.</i>	<i>eam pulchram tuam filiam.</i>	<i>ac.</i>	<i>eum filium meum.</i>
<i>abl.</i>	<i>eâ pulchrâ tuâ filiâ.</i>	<i>v.</i>	<i>o fili mi.</i>
<i>N.v.pl.</i>	<i>eæ pulchræ tuæ filiaë.</i>	<i>ab.</i>	<i>eo filio meo.</i>
<i>gen.</i>	<i>earum pulchrarum tuarum filiarum.</i>	<i>N.v.pl.</i>	<i>ii filii mei.</i>
<i>da. ab.</i>	<i>eis or iis pulchris tuis filiis.</i>	<i>gen.</i>	<i>eorum filiorum meorum.</i>
<i>acc.</i>	<i>eas pulchras tuas filias.</i>	<i>da. ab.</i>	<i>eis, iis filiis meis.</i>
		<i>ac.</i>	<i>eos filios meos.</i>

This learned man.

No. fin. Hic doctus vir.
gen. hujus docti viri.
dat. huic docto viro.
acc. hunc doctum virum
voc. hic docte vir.
abl. hoc docto viro.
N.v.p. hi docti viri.
gen. horum doctorum
 virorum.
da. ab. his doctis viris:
acc. hos doctos viros.

That happy man.

N.v.f. Ille felix homo.
gen. illius felicitis hominis,
dat. illi felici homini.
ac. lum felicem homi-
 nem.
ab. illo felici homine.
N.v.p. illi felices homines.
gen. illorum felicitum
 hominum.
dat. ab. illis felicibus homi-
 nibus.
ac. illos felices homines.

What or this adverse band.

N.v.f. Quæ vel hæc ma-
 nus inimica.
gen. cujus vel hujus ma-
 nus inimicæ.
dat. cui, huic, manui
 inimicæ
acc. quam, hanc, ma-
 num inimicam.
abl. quâ, hâc, manu ini-
 micâ.
N.v.p. quæ, hæ, manus
 inimicæ.
gen. quarum, harum, ma-
 num inimicarum.
da. ab. quibus, his, mani-
 bus inimicis.
acc. quas, has, manus
 inimicas.

Which or that knee bent.

N.ac.v.f. Quod, illud, genu
 flexum.
gen. cujus, illius, genu
 flexi.
dat. cui, illi, genu flexo.
ab. quo, illo, genu flexo
N.ac.v.p. quæ, illa, genua
 flexa.
gen. quorum, illorum,
 genuum flexorum
dat. quibus, illis, geni-
 bus flexis.

That sad loss.

N.ac.v.f. Id damnum triste.
gen. ejus damni tristis.
dat. ei damno tristi.
ab. eo damno tristi.
N.ac.v.p. ea damna tristia.
gen. eorum damnorum
 tristium.
da. ab. eis, iis, damnis
 tristibus.

This

*This one celebrated poem.**Which holy day.**N.ac.v.f.* Hoc unum poema
celebre.*N. sin.* Qui dies festus.*gen.* huj. unius poema-
tis celebris.*gen.* cujus diei festi.*dat.* huic uni poemati
celebri.*dat.* cui diei festo.*ab.* hoc uno poemate
celebri.*ac.* quem diem festum.*voc.* qui dies feste.*ab.* quo die festo.*N.ac.v.p.* hæc duo vel tria
poemata celebra.*N.v.p.* quidies festi.*gen.* horum duorum,
trium, poema-
tum celebrium.*gen.* quorum dierum
festorum.*da. ab.* his duobus, tribus,
poematis, poema-
tibus celebribus.*da. ab.* quibus diebus fe-
stis.*ac.* quos dies festos.

Pres. ind. *Sum*, I am, *es* thou art, *est* he is; *sumus*
we are, *estis* ye are, *sunt* they are: *pres. subj.* *sim* I may
be; *imperat.* *esto* be thou or let him be, *estote* be ye,
sunto let them be: *partic.* *ens*, *entis*, &c. being; *infin.*
esse to be: *imperf.* *eram*: *subj.* *essem* I might be: *ero* I
shall or will be: *perf.* *fu-i* I have been, *subj.* *fu-erim*
I may have been, *inf.* *fu-isse*: *pl.q.p.* *fu-eram* I had been,
subj. *fu-issem* I might have been: *fut.* *fu-ero* I shall or
will have been, *fore* or *futurum esse* to be hereafter.

	<i>pres. ind.</i>	<i>pr. subj.</i>	<i>imperat.</i>	<i>infin.</i>	<i>part.</i>
	<i>I do.</i>	<i>I may.</i>	<i>do thou.</i>	<i>to</i>	<i>doing:</i>
<i>active</i>	<i>lego.</i>	<i>legam.</i>	<i>lege.</i>	<i>legere.</i>	<i>legens.</i>
	<i>amo.</i>	<i>amem.</i>	<i>ama.</i>	<i>amare.</i>	<i>amans,</i>
	<i>moneo.</i>	<i>moneam.</i>	<i>mone.</i>	<i>monere.</i>	<i>monens.</i>
	<i>audio.</i>	<i>audiam.</i>	<i>audi.</i>	<i>audire.</i>	<i>audiens.</i>

	<i>I am.</i>	<i>I may be.</i>	<i>be thou.</i>	<i>to be.</i>	<i>being.</i>
<i>passive</i>	legor.	legar.	legere.	legi.	lectus.
	amor.	amer.	amare.	amari.	amatus.
	moneor.	monear.	monere.	moneri.	monitus.
	audior.	audiar.	audire.	audiri.	auditus.

<i>imperf.</i>	<i>imp. subj.</i>	<i>future</i>	<i>supine</i>	<i>supine</i>
<i>I did.</i>	<i>I might.</i>	<i>I shall.</i>	<i>to.</i>	<i>to be.</i>

<i>active</i>	legebam.	legerem.	legam	<i>active</i>	lectum	<i>passive</i>	lectu
	amabam.	amarem.	amabo		amatum		amatu
	monebam.	monerem	monebo		monitum		monitu
	audiebam.	audirem.	audiam		auditum		auditu

I was. *I might be.* *I shall or part.in-rus* *gerunds*
will be. *about to do.* *of, in, to.*

<i>passive</i>	legebar.	legerer.	legar.	lecturus.	legen - i.
	amabar.	amarer.	amabar.	amaturus.	aman - op - d.
	monebar.	monerer.	monebor.	moniturus	monen - tum.
	audiebar.	audirer.	audiar.	auditurus.	audien - tum.

<i>perf. ind.</i>	<i>perf. subj.</i>	<i>inf. perf.</i>	<i>fut.</i>
<i>I have.</i>	<i>I might have.</i>	<i>to have.</i>	<i>shall or will have.</i>

<i>active</i>	legi.	legerim.	legisse.	legero.
	amavi.	amaverim.	amavisse.	amavero.
	monui.	monuerim.	monuisse.	monuero.
	audivi.	audiverim.	audivisse.	audivero.

<i>pl. q. p.</i>	<i>subj. pl. q. p.</i>	<i>The perfect times in the passive voice are supplied by the parti. passive and the verb sum; lectus sum vel fui, &c.</i>
<i>I had.</i>	<i>I might have had.</i>	
legeram.	legissem.	
amaveram.	amavissem.	
monueram.	monuisssem.	
audiveram.	audivissem.	

	I	thou	he	we	ye	they
		-is.	-it.	-imus.	-tis.	-unt.
active	-o in amo like -am.	-as.	-at.	-amus.	-atis.	-ant.
	-eo & -am fut. like -em.	-es.	-et.	-emus.	-etis.	-ent.
	-im.	-is.	-it.	-imus.	-itis.	-int.
	*	-e, -a, -i, -to,	-to.	*	-te, -to, -te.	-nto.
	-or.	-eris & -ere.	-itur.	-imur.	-imini.	-untur.
passive	-or in amor like -ar.	-aris, -are.	-atur.	-amur.	-amini.	-untur.
	-ar fut. & -eor like -er.	-eris, -ere.	-etur.	-emur.	-emini.	-entur.
	*	-re, -tor.	-tor.	*	-mini,	-ntor.

F I N I S.



